

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the—churches."

VOL. XV.—NO. 15.]

HARTFORD, SATURDAY MORNING, APRIL 23, 1836.

[WHOLE NO. 743.]

THE CHRISTIAN SECRETARY.  
PUBLISHED BY PHILEMON CANFIELD,  
HARTFORD, CONN.

UNDER THE DIRECTION OF A COMMITTEE OF THE  
CHRISTIAN SECRETARY ASSOCIATION.

Price, Two Dollars and Fifty Cents per annum. If paid  
within four months of the time of subscribing, a deduction  
of 10 cents will be made. Postage to be paid by subscribers.  
To Agents who receive and pay for eight or more copies, a  
discount of 12 1/2 per cent. will be allowed.

All subscriptions are understood to be made for one year,  
unless there is a special agreement to the contrary at the time  
of subscribing. No paper discontinued, except at the option  
of the publisher, unless notice is given, and arrears paid.  
Letters on subjects connected with the paper should be  
addressed to PHILEMON CANFIELD, post paid.  
ADVERTISEMENTS inserted on the usual terms.

The following are the two essays by Philo, on Ministerial Education, which our correspondent Z. D. last week requested us to copy from the Christian Watchman, and which were promised to be forthcoming this week.

## MINISTERIAL EDUCATION.

To those who are "waiting for the consolation of Israel, and who long for the enlargement and purification of the Church, it is pleasing to contemplate the spirit of activity and zeal which is at the present day manifested by the friends of Zion, in the employment of those means which are authorized by the Head of the Church, for the accomplishment of this glorious end. It is gratifying to witness the spirit of enterprise, which would not only supply every destitute family in our land with the unadulterated word of God; but would labor to publish in every language the news of salvation, and spread the "light of the knowledge of the glory of God, till it shall cover the face of the earth as the waters do the sea." And as new fields of labor are opening and ripening for the harvest, it is cheering to hear the church inquiring with deep solicitude, "Where are the reapers?" But has the anxiety of the Churches to obtain pastors and evangelists, led her to the proper source to obtain them? Christ says, "Pray ye the Lord of the harvest that he will send forth laborers into the harvest;" but is it not true that this direction is in a great measure "disregarded by our churches, and efforts to provide them ourselves substituted in its stead? I am aware that I am touching upon a delicate subject; that the present system of effort in the cause of ministerial education has taken strong hold of the affections, and occupied much of the attention of many beloved brethren for some years past; but it really appears that there is an error upon this subject in our churches. The error seems to be, that the church has taken it upon herself to define, or determine the qualifications of her pastors, instead of leaving it to her glorious Head to send her whom he will. "We must have a learned ministry," is reiterated, and echoed from every quarter in our Baptist churches; and this seems to be the maxim upon which they have acted for some years past. But is this a true maxim? Is it true that the success of the gospel depends wholly, or in part upon acute reasoning, logical argumentation, or elegance of diction, according to the usual acceptance of these terms? Or does it not rather depend upon a plain exhibition of the awful and winning verities of eternal truth, accompanied by the omnipotent energies of the Holy Spirit?

The apostle Paul, the most learned of the apostles, informs us that he preached the gospel "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power;" not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth. In 1 Cor. 1st and 2d chapters, where the idea is plainly held forth, that the success of the gospel depends not on the learning or eloquence of those who labor to propagate it; but upon a plain declaration of the grand, all-important, and universally interesting truths which are therein brought to light, attended with the invincible energies of the Spirit. And the design of God is clearly expressed, "that the faith of believers should not stand in the wisdom of men but in the power of God." Now if we base the success of the gospel upon the learning, or eloquence of its ministers, do we not strip it of that supernatural and invincible power to subdue the hearts of men, which is ascribed to it in the Scriptures? Do we not make it to stand in some measure upon the wisdom of men?

But suppose it were true as is often said that in the present state of the world, the church needs a learned ministry, does not the Head of the church whose prerogative it is to "send forth laborers into the harvest" know it? Does not that Spirit who divideth spiritual gifts for the edification of the church, to every man severally as he will, know it? And will not Christ supply his church, which he has purchased with his own blood, with such pastors as he sees best calculated for its enlargement and purification and beauty? Dare we cast such an imputation on either his wisdom or goodness? The Ark is the Lord's—the church has ever been his peculiar care. Whenever extraordinary talents have been required, they have been called into his service. When learning, it has been consecrated to him. When fortitude and firmness to breast the tide of error, they have not been wanting. Yet as a general principle, he has "chosen the weak things of the world to confound the things that are mighty." The Saviour in selecting his apostles, chose principally "unlearned, and ignorant men; but when he wanted a man of talents and learning, to carry the gospel to the learned and philosophic Greeks, Saul of Tarsus

was called into the work; the spirit of enmity and opposition which he possessed presented no barrier. And the subsequent history of the church exhibits the same superintending care, in the selection and employment of the most suitable instruments, to carry forward the gracious designs of heaven towards our fallen race. Whenever she has been called upon to engage in any grand enterprise for the spread of the gospel, men of the requisite qualifications have not been wanting; the Lord has sought them out. When India was to be "given to the Son for his inheritance," a Carey was called into the work; and the American churches were drawn into the field by sending a Judson in advance.

In the early settlement of our country, a different class of men were wanted—men who could endure hardship, privation and fatigue, who could itinerate through thinly settled districts, and carry the gospel into every cottage in their way; and when the rude log school-house or barn was insufficient to contain their audience, would retire to the woods, and there beneath the broad canopy of heaven, proclaim the heart cheering news of salvation to ruined men. And here, too, when it became necessary to defend the cause before kings and rulers, a Williams, a Backus, &c. was provided. In short the whole history of the church shows conclusively, that the Lord has supplied her with such pastors, evangelists, and teachers, as he has seen best. And why should we take the business out of his hands? If a learned ministry is necessary, infinite wisdom knows it, and there is no want of learned men among us, both in the church and out of it; any or all of whom may as easily be brought into the ministry, as a persecuting Saul, or a deistical Judson. And if at any time it should be thought that there is not a sufficient number of learned men among us, it becomes us to encourage education in all parts of the community and educate as much as possible the entire generation; not only in the principles of science, but in the principles of the gospel; by sustaining Sabbath schools, Bible Classes, &c. and having done our duty, leave it for God to call and send whom he will. And while we pray the Lord to send forth laborers, let us look around us to see who of our brethren appear to be called to the work, and endeavor to encourage and aid them by our counsels and prayers, and let him who is called, proceed immediately to the important work to which he has been called, not conferring with flesh and blood. PHILLO.

## THE SAME SUBJECT CONTINUED.

Mr. Editor,

When I penned the hasty article on the subject of ministerial education, which appeared in the Watchman of the 18th ult., I well knew that my views did not coincide with those of many of my brethren, and from the particular relation which you sustain towards the Northern Baptist Education Society, I presumed that you were of that number. Believing however, that you are not unfriendly to a free discussion of any important subject, I concluded to present some of my views upon that subject. I perceive, however, that I was not exactly understood. I nowhere asserted that "the church may not call in question the right of any one, who makes pretensions to a call to the ministry;" nor do I believe such an idea; on the contrary, it is undoubtedly the imperative duty of the church, to obtain the most unequivocal evidence of which the nature of the case admits, of a special call from God to that sacred work, before she encourages an individual to engage in it. One very important evidence of such a call, is an unconquerable inclination to obtain a deep, and thorough, and systematic knowledge of the plan of salvation; by the study of the scriptures, by meditation and prayer, and conversation with experienced Christians. He who talks of impressions of duty to preach the gospel, yet manifests no disposition thus to prepare himself, gives strong, presumptive evidence that those impressions are founded in self-conceit, and that he has no adequate sense of the importance of the work.

Neither did I say, nor do I believe, that a person called of God to preach, "must enter immediately upon the pastoral relation." No! let him first go through a course of intellectual and spiritual training. And what place so suitable for this as his own church and neighborhood? What teacher of theology so good as a discreet and faithful pastor? It was in this sense, I suppose, that Paul was a theological teacher: but if it be contended that he was such a teacher as those to be found in our theological seminaries at the present day, a little more evidence of the fact, than is in the possession of the community at large may be necessary to convince the more sceptical. Probably a catalogue of the Faculty and students, of the institution to which he was attached might be satisfactory. In his pastor, a young man may repose the most unlimited confidence. To him he may look for that direction which he needs, and from him he may expect that kind, paternal advice, which none but a pastor knows how to give; and a correction of the thousand errors and inadvertencies, into which youth and inexperience would lead him. And commencing his labors among his brethren, with whom he is intimately acquainted, and possessing a poper sense of his own insufficiency, he can sit at the feet of his brethren and learn even of them. And I have often thought that the practical information which a young preacher may obtain by intercourse with his

brethren, was some of the most important he could possess. Under such circumstances too, the feeling of dependence is mutual; which lays a foundation for a reciprocity of kind feelings, and kind offices, such as ought always to exist between a church and her pastor. And this state of things will be much more likely to continue through life, in cases when the course is thus commenced, than in those cases where a mutual estrangement between the parties, takes place at the very commencement of the course, by immuring the candidate for the pastoral office, within the walls of a College, or Theological Seminary, for from three to seven years, from which he comes forth into a world of comparative strangers.

That the object of a classical education is an increase of intellectual power, no one doubts; but that the course of education generally pursued by candidates for the ministry in our Theological Institutions, makes them more efficient ministers, is very much doubted. Whether this is to be ascribed to any radical defect in the course pursued, or to the effect that a "little learning" has upon them, I shall not now attempt to determine. Whatever may be the cause, the effect is seen: First, in the amount of labor performed. The late Robert Hall used to say, "that a first rate intellect might produce one sermon for the Sabbath, a man of ordinary abilities might possibly preach twice—but a fool could preach three times." This remark has been applied to our own ministry; and if we are to measure strength of intellect by the amount or degree of classical education the remark holds, good; for it is undeniable that there is a much greater amount of ministerial labor performed by our self-made men, than by those who have taken a classical course. Contrast too, if you please, the manner of preaching. While our self-made men almost uniformly extemporize, a very large proportion of our educated ministers, are in the almost constant practice of reading their sermons. It is readily admitted, that the style of our self-made extemporizers is often loose and inelegant, and not unfrequently tautologous; yet it is generally perspicuous, and any inelegance of diction, is generally more than compensated by the eye and gesture of the speaker; both of which are in a great measure lost in reading. A man of great learning and extensive reading, may indeed exhibit himself very advantageously on certain public occasions; such as ordinations, anniversaries, and "meetings for the manufacture of public opinion," by frequent classical allusions, and rhetorical figures; but when a superabundance of these things appear in the ordinary exercises of the sanctuary, they remind me of beautiful flowers, held up to attract the eyes of pilgrims from the cross.

Much might be said of the evils connected with the system, but I forbear, having already extended the article beyond my design. The language may seem harsh, unwarrantably harsh. But let not my brethren who are engaged in this enterprise, suppose that I cherish feelings of animosity towards them. No, I have ever felt a pleasure in co-operating with them to the extent of my ability, in all measures which have for their object the advancement of the cause of Christ, and the amelioration of mankind; and which in their nature are calculated to effect the object designed. That the motives which prompt to this branch of effort, are pure and exalted, I have no possible doubt; but the propriety of the measure I am unable to learn, either from scripture testimony, or from its utility. Whenever I can I shall be happy to advance it. PHILLO.

## PREACHING.

To the Editor of the Christian Watchman—

DEAR SIR,—The frequent removals of pastors of Baptist churches, is a subject which has often arrested the attention of the religious community. I do not, at present, mean to inquire into the causes of these frequent removals, nor their injurious influence upon ministers, churches, and the cause of truth; but to mention a very curious circumstance connected with the removal of one. It was intimated to him that his preaching was "too deep and learned." Alas! thought he, whatever obscurity there may be in my preaching, it cannot be justly charged to the score of too much learning. He had always believed, (and endeavored to be governed by the sentiment,) that simplicity of style and diction were essential in preaching the "unsearchable riches of Christ." In preaching to his people from 1 Tim. iii. 16, he alluded to the above complaint. Said he, "Ministers of the gospel are denominated, 'stewards of the mysteries of God.'" This of itself ought to teach them, to use great simplicity of language when they are endeavoring to explain these mysteries, otherwise, if they use language that is itself mysterious, it is both unfortunate, and mischievous, it would make them much more mysterious, instead of explaining them, it would be to give the "trumpet an uncertain sound," and confound and perplex their hearers. When preachers affect an abstruse style, they are not likely to be useful to any; the unlearned will not understand him, the intelligent Christian will pity his folly, and the learned infidel will despise his vanity. It would be well for them and the cause of truth to study, and imitate the example of the learned and inspired Apostle. See 1 Cor. ii. 1—7. Still it must be admitted that much that passes for preaching in the present

day, has very little connexion with preaching properly so called, if by preaching be meant the statement—illustration—defence—proof—and application of Divine truth. Much that goes under the name of preaching, is neither more nor less, than making speeches, I will not say designed, but most certainly fitted to heat the brain, and inflame the passions, rather than to enlighten the understanding, and affect the heart. But as to the complaint itself, is it so? Are our preachers so prodigiously learned? Would not Festus be a great way beside the mark, if he were to say, "Sir, thou art beside thyself, much learning doth make thee mad?" Various causes might be mentioned as having combined to produce the present vague, and indefinite mode of preaching, among which may be mentioned the following.

1. The great multiplicity of benevolent institutions. It has fallen to the lot of ministers of religion, habituated to public speaking, and feeling deeply interested in the prosperity of such institutions, to have more than a common share of their management thrown upon them. On them in a great measure, has devolved the task of stirring up the people at large to benevolent efforts, and advocating the cause of these benevolent institutions at public meetings. Composed, as these institutions are, of individuals of almost all denominations, the peculiar doctrines of Christianity, (if introduced by the speaker at all,) must be alluded to in a very general way, and its duties touched with a very sparing hand. There must be nothing said in the shape of reproof, or of rebuke; nothing that would tend in any degree to disturb the harmony which prevails in those assemblies, or to hurt the feelings of any individual who attends them.

Now all this, I conceive to be very expedient and very proper in the hall of a Bible Society, &c. &c., but all this I affirm, is very improper and very inexpedient in the pulpit. If a preacher ought not to sermonize at the promiscuous meetings of benevolent institutions, as little ought he to be a maker of speeches at church. It is not expedient, that he who is the "messenger of grace to guilty men," should content himself with presenting a mere generalization of the truth of the gospel to those, regarding his relation to whom, such an awful responsibility rests upon him. It is not proper that he should thus trifle with their immortal interests, by exhibiting to them the philosophy of the truth, in place of the truth itself. There must be no modifications—no throwing of unpalatable sentiment into the back ground or shade. Necessity is laid upon the preacher, and "wo is unto him, if he preach not the gospel."

Another cause of that deterioration of scriptural sentiment, to which I have alluded, may be found in the prevailing tone of those discourses delivered upon most public occasions, such as Fast days, Associations, Ordinations, &c. and such as are preached on behalf of benevolent institutions. The process of diluting evangelical truth is here again resorted to; and besides, the preacher, especially if he be a young man, is tempted to treasure up all his "good things" for such an occasion. A plain practical discourse will not do; he must say something brilliant and striking. All the volumes of his library are accordingly laid under contribution; and we are in consequence supplied with images by the dozen. We have a fine thought from Coleridge for instance, and a beautiful metaphor from Wordsworth, and these are gently retouched, by which the fine thought becomes of course much finer, and the beautiful metaphor still more beautiful. The sermon, on the whole, is a stately, imposing piece of composition; and being enunciated with all due solemnity and emphasis, the audience—"good easy men"—set it down forthwith as a discourse of no ordinary pretensions; an earnest request is made for its publication, and after some modest hesitation, forth it comes, a bundle of pretentious—a perfect theological nosegay.

There is too much human nature, I fear, about preachers, be they old or young, to resist all this. It is not, therefore, to be deemed surprising, if they are thus tempted to mould their ordinary discourses into a form which appears to be so very acceptable; nor is it wonderful that scriptural sentiment is often thrown into the distance, and its place occupied by matter of that peculiar stamp of which we complain.

"O popular applause! what heart of man, Is proof against thy sweet seducing charms?" Mr. Editor, I had intended to have mentioned other causes which have combined to promote the evil alluded to in this communication; but I was afraid I should make a longer article than you would be willing to insert in your paper. If you think the present sufficiently interesting to give it a place, I may furnish you with some additional remarks upon some future occasion, or, it may, perhaps, induce some correspondent possessing the requisite talents more fully to discuss the subject. ONESIMUS.

Middlefield, March 23, 1836.

From the Homer Eagle.

## LETTER FROM THE FAR WEST.

The following letter from the Rev. Samuel Parker, Missionary in the Far West, has been kindly furnished us for publication. It cannot but be interesting to every reader.

Beyond the Rocky Mountains, }  
August 19th, 1835. }

My ever dear Family,  
God in his kind Providence has brought me

in safety to this place, which is a place of rendezvous for a branch of the American Fur Company, latitude 43 deg. on Green River, a large branch of the head water of the Colorado of the west. You would have supposed that in latitude 42 deg. we should be on the waters of the Columbia, but our best maps give but a poor representation of the rivers of this country. The waters of the Colorado almost interlock with those of the Platte river. They are not more than three hours ride apart.

We left the Black Hills on the first day of this month, and by forced marches arrived here on the 12th. We came on what may be called the Rocky Mountains on the 7th, and truly it is Rocky. Immense mountains of Gneiss Granite, without any soil, and only here and there a shrub of cedar growing in the crevices. On the 8th, came in view of the perpetual snows, and felt a cold chill from their snow tops. The pass through which we go is about twenty or thirty miles, with ups and downs, but comparatively level. From the Black Hills to this place, and considerably farther west, the country is very barren, with scarcely any vegetation, except wild sedge and savin. Our animals suffer much, and here we find but little grass; the geology of the country is interesting, mostly granite, some anthracite coal, gray wacke, some appearance of iron in some places—indications of fire to a great extent, but not of direct volcanoes—basalt, &c.

The thermometer has generally ranged from 76 to 89 degrees at noon. Tuesday the 11th inst., 24 degrees, a little before sunrise, with ice of considerable thickness; frosty mornings since. After I wrote you from the Black Hills, I became still more interested in favor of the Ogallalabs, a community of the Sioux. I believe I wrote to you that some of them came to my tent, where I was reading the Bible, their curiosity, my endeavors by signs to make them understand that the Bible is a revelation from heaven, and teaches us how to worship God, my showing them how to read and singing the hymn, "Watchman tell us of the night." A few days after one of these and some others with him came again, and wished me to teach them, which I did, and they signified by signs they understood me. They wished me to sing the hymn again—and when I had done so they took me by the hand to express their satisfaction. Some others came around, and those who came first wished me to sing the hymn for them to hear, and when I had sung it they took me by the hand. It moved my heart, and it would have moved the hearts of Christians at the east, had they witnessed the scene. Can they not be moved now, and send missionaries to teach these very interesting people the way of salvation? Are there no young men who are willing to come? I think but very few know what it is to take up the cross. What do the Christians of the east know about the cross, or what it is "to fill up that which is behind of the afflictions of Christ in his flesh, for his body's sake." They had rather read and talk about missions, and even give, than to deny themselves, and go and teach the heathen the way of salvation.

I assembled the chiefs and principal men of the Ogallalabs, and conversed with them about a mission being established among them. They expressed a wish that one might be, and promised to take good care of the missionaries, and to listen to their instructions. They are the best looking and the neatest Indians I have ever seen. Who will plead their cause? Who will come?

We saw no more Indians until we came to this place, though for some time hostile Crow Indians were hovering around us. Here we found many of the Utaus, Shoshones or Snakes, Nez Perces, and Flat Head Indians. It appears from the statements of the only interpreters here, and from the chiefs of the Flat Heads themselves, that the Messrs. Lees, the Methodist Missionaries, wholly passed them by, and without saying anything to them, have gone and settled themselves on the Multanmah. Capt. Stewart, an English traveller, says, that he saw the Lees on the way to Multanmah, and that they do not intend to return to the Flat Heads. Under these circumstances we called together the chiefs of the Flat Heads, and the Nez Perces, and stated to them by whom we were appointed and our object—made many inquiries in regard to their wishes for religious instructors, and what they would do for them. They expressed great joy to see us, and much anxiety that we should go and teach them how to worship God, and the way to be saved.

The oldest chief said, "he had heard of men who were near to God, but now his heart was glad to see them." The principal chief of the Flat Heads said, "he heard that there was a man near to God coming, and he with some others went three days out to meet us, but missed our route. The Crows stole some of their horses—he lost a horse he very much loved, but now he forgets his horse because he sees those who can tell him about God." The first chief of the Nez Perces said, "white men had told him about God, which has entered into his ears, but he wants to know enough of God to have it go down into his heart."

The Flat Heads and Nez Perces are uniting and understanding the same language. Here is a field white for harvest, who shall enter in to reap? There should be no delay. Dr. Whitman has proposed, and it has met my approbation, that he should return from this place to the east to obtain associates, and come back by the next caravan, and in this way, if possible, to



save a year or more in bringing the means of salvation to those people, who are pleading so earnestly for divine instruction. You will inquire what I am going to do? God permitting, I am going forward accordingly to the Columbia river, Fort Wallah, Fort Van Couver, &c.

The chiefs of the Flat Heads, and the Nez Perces, with their people, are going from this place to their own country, and have promised to do all for me that I can ask, in helping me on my way. When they have arrived at their country, they promise an escort of young men to Fort Wallah. They have renewed their promise to-day, and tell me that they have already selected the young men for my escort. I have engaged a Frenchman, who speaks very good English, and the Nez Perces language sufficiently well for common business, to go with me. I think that I shall not be alone; I hope God will be with me as he has been, for good, and will be my shield and defence. If I am prospered I probably shall winter at Fort Van Couver, and explore all that I can in that region during the winter.

I have enjoyed very good health—God has spread our table in the wilderness, and I have found a buffalo skin upon the ground a sweet place of rest at night. I think that I have committed myself to the merciful and protecting providence of God, which I have thus far abundantly experienced.

The Flat Heads and Nez Perces are very kind. They anticipate all my wants, and are unwilling that I should do any thing for myself. I believe the reason is because of my office. Now will Christians let this field remain without laborers? The Macedonian cry is loud, and it must be heard in the far East. Christians of the east have heard it, and it is now too late for them to close their ears and be blameless.

This morning a Nez Perces Indian with his chief came to our tent and wished us to take his only son to the east, and teach him how to worship God. His name is Aise—I gave him the name of John Aise. Dr. Whitman has engaged to carry him to Iliaca. The parting of the father and son was very affecting—the chief gave him a charge and then retired—the father at length pointed upwards and turned away and left him.

From the New York Observer.  
**DR. HUMPHREY'S TOUR.**  
LONDON.  
Bunhill Fields.

This is a very ancient and extensive burying ground, lying on the city road and not far from Wesley's Chapel. I spent an hour, perhaps, in walking over it and reading the inscriptions upon the tombs of the great, and the good. And in looking at the time-worn monuments of John Bunyan, Dr. Watts, Dr. Owen, Dr. Waugh, Dr. Gill, Dr. Hunter, Mr. Winter, and many other once burning and shining lights in the church, I felt as if I was treading upon holy ground! Perhaps it was wrong. Perhaps my veneration for the noble army of martyrs and confessors, and puritan worthies, slumbering here, carried me further, for the moment, than was altogether safe, though I hope it did not. I am quite sure, that I was never in so interesting a cemetery before, and from what I could learn of its history, I doubt, whether there is any other spot on earth, of equal extent, where so many sleep in Jesus as here. For ages it has been the favorite resting place of exalted piety. During those times when tried men's souls from the fires of Smithfield, down through several succeeding reigns, the puritans and non-conformists, are said to have preferred this to every other place of sepulture; and the greater number of those who through much tribulation entered the kingdom of heaven, were buried at Bunhill Fields, he greater because the desire of enjoying the same honor. We cannot suppose that all who sleep with Bunyan and Watts and Owen, died in the Lord—but that thousands did, we have the best evidence which heroic endurance, humble faith, and patient continuance in well doing, can furnish.

What a scene will be presented here, on the morning of the resurrection, when all these graves come to be opened—when "this mortal shall put on immortality"—when these "vile bodies shall be fashioned like unto the glorified body of Christ"—when these thousands shall "be caught up together to meet the Lord in the air!" And where, I cannot help asking, will those then appear, who shut up the churches of these just men—hunted them from one private room to another—spoiled them of their goods—starved their families—threw them into prison, and left them to waste away in the damp and darkness of their cruel confinement? Who would not infinitely prefer the lot of poor John Bunyan, or John Rodgers, to that of their proudest crowned and mitred persecutors? For myself, I do not wonder, that those who "die the death of the righteous" have an earnest desire to make their graves with them, that their dust may be mingled, and that they may rise together at the last day. It is natural, and who will say that it is wrong? Who that goes out to bury a dear and pious friend, is not comforted, if he can lay those precious remains by the side of those whom he has reason to believe, have entered into the same glorious rest? And what Christian is there, who in looking over the burying place where he expects soon to lie himself, does not feel, that it will be a privilege to sleep with the friends of that Redeemer whom he loves and adores?

I confess that had it pleased God to lay me upon my last bed of sickness in London, there is no spot in which I should have esteemed it so great a privilege to be buried as Bunhill Fields. Is this weakness? Is this superstition? Is it a feeling which it is unlawful to indulge, or of which any person in his sober senses has reason to be ashamed? The Patriarch Jacob, would on no account, consent to be buried in Egypt, but on his death bed, he "charged his sons and said unto them, I am to be gathered

unto my people; bury me with my fathers in the cave, that is in the field of Ephron the Hittite; in the cave, that is in the field of Machpelah, which is before Mamre, in the land of Canaan. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife, and there I buried Leah." In like manner when Joseph drew near the close of life, "He said unto his brethren, I die; and God will surely visit you, and bring you out of this land, unto the land which he swore unto Abraham, to Isaac and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence." So, I am persuaded, would every Christian say, could he have his choice, "Bury me not in Egypt, but with the righteous, that we may rise and be glorified together."

Yours sincerely,

#### PROCEEDINGS OF SARATOGA ASSOCIATION.

Milton, Saratoga Co. April 6, 1836.

Agreeably to a previous appointment, a convention of the Baptist churches and ministers within the bounds of the Saratoga Association met to deliberate on the duty of the members of the Association towards the American Bible Society. After one hour devoted to prayer,

The convention was organized by choosing Elder John Harris Chairman, and Edw. F. Powell, Secretary. After a brief address from the chairman and other members of the Convention, illustrating the object of the meeting, it was on motion

Resolved, That F. Wayland, A. Seaborn, J. Fletcher, T. Powell, and G. B. Keys, be a committee to frame resolutions expressing the views of this Convention with regard to the vote of the Board of the American Bible Society, "to encourage only such versions of the scriptures as conform in their principle to the common English version."

#### Report of the Committee.

Your committee, after due deliberation, submit the following:

Resolved, That in our opinion, the recent decision of the Board is at variance with the constitution of the American Bible Society, and the noble design expressed in the address of its founders, and equally at variance with the course it has heretofore so happily and successfully pursued; and it amounts to a revocation of the language of encouragement addressed in May last to the translators of the scriptures into foreign languages of every denomination.

Resolved, That, to make the common English version a standard to which the translators of the sacred scriptures must conform, is doing discredit to the original text, and more in keeping with the genius and policy of popery in the dark ages than with Protestant principles in the nineteenth century.

Resolved, That, whereas, all the denominations represented in the Bible Society are on the subject of translation divided only into two classes, to refuse and to translate, and that it is not conforming to the principles of the one class, renders the operations of the Society strictly sectarian in their character, oppressive to the other (the Baptist) class, and dangerous to the honesty and independence of those engaged in the sacred work of translation.

Resolved, That the Baptist denomination do not require any portion of the sacred scriptures to remain untranslated in order to render the versions acceptable to their schools and communities in foreign lands; nor do they require the translators of any denomination to fail in producing the most faithful versions from the original scriptures; and deem all other requirements unjustifiable.

Resolved, That it be deeply regretted, at a period when millions are perishing for the bread of life, when numerous facilities are presented for diffusing it, and the prayers and expectations of the pious are engaged to speedily supply the whole world with the Bible, that the Board of the American Bible Society should come to a decision which sunders from all participation in its labors and patronage a large body of Christians who have co-operated with it many years, and which destroys the pretensions of the Society to freedom from sectarian prejudice, and which most greatly retards, if not prevents, the grand object of the Society in foreign lands.

Resolved, That, whereas, the Baptist portion of the Bible Society have ever cheerfully aided in circulating the English version of the scriptures in common use, and also aided the translators of other denominations to circulate their approved versions in foreign languages without any sectarian jealousy, therefore they are in duty bound to resist the present attempt of the Board to impose sectarian restraint on the Baptist translators as the condition of enjoying the future patronage of the Society.

Resolved, That we consider the firm and uncompromising stand taken by Br. Cone, and our friends who co-operated with him, in the Board of the Bible Society, against sectarian influence over the translations of the scriptures and over the funds of the Society, to entitle them to the thanks of every Protestant as well as Baptist throughout the world.

Resolved, That, so long as funds remain unappropriated in the treasury of the Bible Society, which have been contributed by Baptists and others, before it assumed its present attitude, it is conceived liberal appropriations should be made to aid in the circulation of translations made into foreign tongues by Baptist missionaries, as well as others, in conformity with the principle hitherto acted upon by the Society.

Resolved, That it be recommended to all the members of this Association, who may belong to local or branch societies auxiliary to the American Bible Society, to withhold their donations and subscriptions until satisfactory evidence be obtained that the recent decision of the Board is reversed; and also, that, if the decision be sustained by the Society, our brethren are recommended to dissolve all connection with it.

Resolved, That we consider the resolutions passed by the Baptist Board of Foreign Missions in April, 1833, in reference to the translation of the scriptures, and to giving the heathen the pure word of God in their own languages, worthy of the warm support of every member of our denomination; and it is devoutly hoped that this Association will not be backward to sustain them with its contributions and prayers.

Resolved, That, although the attitude assumed by the Board of the American Bible Society may render it necessary and highly proper for our Missionary Board to revise their resolutions, it is confidently presumed that no change, as to the spirit of them, can be consistently made; nor would such a measure be sustained by the denomination.

Resolved, That, if the course of the Bible Society renders it necessary to originate a new one, it be respectfully suggested to those who engage in originating it, to distinguish it not by the name of the American Baptist Bible Society, but American Foreign Bible Society; since it is conceived the principle of patronage adopted by the present Society ought to lead to the assumption of a less imposing title.

On motion, Resolved, That the above resolutions be adopted by the Convention, and that a copy of them, with a report of our doings, be forwarded for insertion in the American Baptist and Baptist Register, that our State Convention and denomination generally may be informed of the views of this Association.

Adjourned by prayer.

JOHN HARRIS, Chm.

THOMAS POWELL, Sec.

From the N. Y. Baptist Register.

#### PROCEEDINGS

Of a Meeting at Hamilton, on the late decision of the Board of Managers of the American Bible Society.

HAMILTON, 4th April, 1836.

At a meeting in the village of Hamilton, to consider what the Baptist denomination ought to do, of the present crisis, in order to supply the heathen with the Bible, the exercises were commenced with an address to the throne of Divine grace by Rev. John Smitzer.

The meeting was organized by choosing Rev. A. Perkins moderator and S. W. Taylor, and Rev. A. Wheelock secretaries.

Sundry documents having been read and remarks made by Rev. N. Kendrick, D. D., explanatory of the occasion and object of the meeting, the following resolutions were unanimously adopted:

1. Resolved, That this meeting regard as unconstitutional the late action of the Board of the American Bible Society, refusing to aid in the circulation of the sacred scriptures in foreign languages, where the translations are not made in conformity to our English version—that they approve of the position taken by Rev. S. H. Cone, one of the special committee of the Board on this subject—and that they approve of the stand taken by the minority of the Board to guard the national Bible Society against such a misguided and disastrous measure.

(This resolution was introduced and ably advocated by Prof. Bacon, and seconded by N. Kendrick, D. D., who also sustained it by an appropriate argument.)

2. In view of the nations containing many millions, devoted to the Bible, and excluded from any aid from the American Bible Society on account of the scriptures being *faithfully* and fully translated, (as we understand them) therefore,

Resolved, That, in the judgment of this meeting, the Baptist denomination in the United States are, by special indications of Providence, called upon to make the most speedy and ample provision, as far as they are able, to meet the wants of those nations; and in order the more effectually to do it, it is recommended that the earliest measures be taken to form a Bible Society, with a design to embody all the American Baptists in this enterprise.

(Moved, explained, and the necessity of its adoption very forcibly urged, by Prof. Sears, and seconded by Prof. Conant, was maintained that the Baptists do not voluntarily secede, but that they are virtually driven from the national Society.)

3. Resolved, That this meeting deem it expedient that a convention on the subject of forming a Bible Society be held as soon as convenient, say by the middle of May next, and that they regard the city of New York as the best place for holding it.

(Introduced, with pertinent remarks, by Prof. Isaac, and seconded by S. W. Taylor.)

4. Resolved, That this meeting appoint delegates to attend the proposed convention, provided it takes place.

(Moved by Rev. J. Smitzer, and seconded by Rev. A. W. Cook.)

In accordance with the 4th resolution, the following brethren were appointed to attend the proposed convention, to wit: Dea J. Olmsted, Rev. N. Kendrick, D. D., Rev. A. Perkins, Prof. Isaac, Prof. Bacon, Prof. Eaton, Rev. A. Wheelock, Dea S. B. Barnard and Br. H. Savage.

Resolved, unanimously, That, at the meeting of said convention, said delegates be authorized to supply whatever vacancies may occur in their number.

Resolved, That the minutes of this meeting be signed by the moderator and secretaries, and sent to the editor of the Baptist Register for publication.

Prayer by Dea. Olmsted.

Adjourned sine die.

A. PERKINS, Mod.

S. W. TAYLOR, Sec.

A. WHEELLOCK, Sec.

From the N. Y. Bap. Register.

#### PROCEEDINGS

Of the Utica Broad-Street Baptist Church.

At a special meeting of the Broad-Street Baptist Church, Utica, held on Monday evening, April 11, 1836, with reference to the position assumed by the Managers of the American Bible Society by their recent vote on the translations of the sacred scriptures into the languages of the heathen nations, the following resolutions were unanimously adopted:

Resolved, That, to withhold aid from those societies where missionaries make a faithful translation of the scriptures from the Hebrew and Greek, but who conscientiously decline to make the common English version the standard of appeal, violates the spirit of the constitution of the American Bible Society, and is directly at variance with the address of its founders.

Resolved, That, until the vote of the Managers of the American Bible Society restricting the translators of the scriptures into heathen languages to the common English version as their standard or guide, be repealed, and a pledge given from the Society that its funds shall be appropriated in accordance with the spirit of its constitution, and the address of its founders, we can not co-operate with it.

Resolved, That we fully approve of the course pursued by Br. Cone and the minority who acted with him, throughout this painful controversy, and beg both him and them to accept this expression of our confidence and regard.

Resolved, That we highly approve of the proposed Convention to be held in the city of New York in the month of May; and, in the event of such convention being held, appoint Brethren A. M. Beebe, E. Bright, Jr., and J. R. Ludlow, to be our delegates to it.

Resolved, Regarding the present crisis as an important era in the history of the church, we can not too deeply impress on our minds, and those of our brethren at large, the vital importance of conducting this delicate question in the spirit of charity and Christian benevolence, ever remembering that the wrath of man worketh not the righteousness of God.

After further consultation, adjourned.

A. M. BEEBE, Chm.

D. BENNETT, Sec.

For the Christian Secretary.

#### LOVE OF APPLAUSE.

In examining the nature of man, we find abundant proof that he was created a social being. His fondness for society, his desire of cultivating friendship, and the sympathy with which he regards the feelings of others, all show that he sustains an intimate relation to his fellow men. In consequence of this relation, mankind are influenced by each other, and hence arises the desire of securing the approbation of those around us—a desire which seems to have been formed in our nature. For wherever we find men, whether frozen amid the icebergs of the polar regions, or scorched beneath the rays of a tropical sun, to secure applause is the powerful and permanent incentive to action. No class is exempt; no age is free from its inciting influence. The warrior, nerved by its restless power, faces the ranks of the enemy and is urged onward from conquest to conquest, until the world trembles at his word. It encourages the author to range the fields of science, and cull from the history of the past, all that has a bearing upon the work he has undertaken,—to seclude himself from

society, and with unyielding perseverance, to concentrate upon this one object all the energies of his being. And where is the student designing to appear as a public character, either in the political, intellectual or moral world, but has felt the secret workings of this principle? And while exploring "the regions of thought," and with unwearied diligence contemplating the splendors of the material and moral world, has concluded that he should be amply repaid, if he could gain the smiles and admiration of mankind.

If then, the elements of this passion exist in the nature of men, it may be interesting and profitable to inquire into the extent of its legitimate exercise, and the points in which depraved man has perverted and corrupted it.

It has been already said that man was formed for society. If this passion be admitted, the conclusion will necessarily follow, that the Author of our being intended that we should, in some degree, be influenced by the opinions of those around us. For what idea can we have of a social being, who entirely disregards the sentiments of those with whom it was designed that he should associate? We conclude then, that it is in perfect accordance with reason and revelation, that one intelligent being should seek the favor and approbation of another; and consequently that man should seek the favor and approbation of his fellow-men. Therefore in seeking the applause of others, it is not in the principle, but in the *abuse* of it, that the guilt of its exercises consists.

The inspired writer did not consider it criminal in the chief rulers, that they loved the praise of men, but that "they loved the praise of men more than the praise of God." It is evidently our duty, then, to seek first, the favor of Heaven, and subordinately the approbation of men. But we find man has reversed this order, or what is more common, suffered the latter entirely to expel the former. And it has been,

"The aim of most and main pursuit, to win A name—to leave some vestige as they passed That following ages might discern they nee Had been on earth, and acted something there."

In consequence of this, mankind have rendered themselves guilty in two particulars.

First, in setting man above God.

The scriptures every where present God to us as the only object worthy of our religious worship. And whenever we suffer any thing else, supremely to engross our attention, we become criminal in the sight of our Maker. And he, who permits the applause of men to exclude all desire for the approbation of God, is in the light of Heaven, as much an idolater as the veriest heathen on the shores of India. True, the object of regard, in the one case may be more respectable than in the other. But the guilt of the course consists, not so much in the object of worship, (since both are forbidden,) as in rejecting the admonitions of an enlightened conscience. Were we to worship supremely the most worthy of the angelic host, it would still be idolatry.

But in thus placing man above God, to the sin of idolatry not a few add the sin of hypocrisy. For while they profess to be worshippers of the living God, they bow with reverential homage, only at the shrine of public opinion. And if such speak at all of the religion they profess, it is only when the semblance of piety will best accomplish their designs.

But besides the guilt incurred by setting man above God, man becomes guilty in seeking the applause of others without regard to the principles on which it is bestowed. How often is it the case that those who are influenced entirely by the love of applause, or who make that the main spring of their actions, are ready to sacrifice every principle of virtue and humanity for the attainment of their object. No matter how evil may be their course, provided it be one that will attract the admiration of the multitude. No matter how many sighs of anguish may be wrung from the bosom of the innocent, if the deed be applauded by the guilty world. The warrior will not inquire whether the cause in which he is engaged be just, or whether those who fall by the sword were the offenders. He seeks the applause of men, and though his way lie through seas of blood, and over the heaps of the slain, that applause must be secured. The politician must have the admiration of his party, even if obtained by the destruction of his country, and the sacrifice of every principle of honor and of truth. The scholar must have praise, if it cost the finest feelings of his nature, and demand a sacrifice of the serious and more important duties of life.

But how is this guilt increased, when he who "ministers in holy things," stoops from the dignity of his office, to court the favor of the unthinking multitude, regardless of the principles on which that favor is bestowed. Commissioned as he is from the throne of Jehovah, to "preach Christ" to the souls committed to his care, what must be his reward when departing from the spirit of that commission, he seeks only the commendation of himself. True, such an one may have the appearance of sincerity; but it is merely a veil which masks the heart of the hypocrite. He may utter truths the most weighty, arguments the most forcible, and clothe them in a style the most admirable; while the secret spring of all is the ambition of an unsatisfied heart. A distinguished writer says, "Many have elevated the cross, only to suspend upon the sacred tree their own honors, and have employed all the glories of redemption merely to emblazon their own name. When carried to this height, it is the direst, deepest tragedy that was ever performed by man, since it ends in the actual and eternal death of the performer, who forgets as he snuffs the gale of popular applause, that the vapors of damnation float upon the breeze."

Therefore, while we admit that the opinions of others should be regarded, we ought ever to be cautious in cherishing a fondness for applause. For the principle is so firmly rooted in our nature that we shall be sufficiently under its influence after having done all in our power to repress it. It will ever prove a most fatal

snare to the christian, until his "mortal shall have put on immortality."

While then we associate with our fellow men, and duly regard their opinions and approbation, we should check each unallowed emotion, and suppress every incentive to action that would rob God of the homage which is justly his due.

W. H.

For the Secretary.

#### AM I A CHRISTIAN?

A momentous inquiry.—A question which every rational, accountable being should settle immediately.—It is of infinite importance.—A decision on this subject is as important as the retributions of the judgment day.—A mistake with regard to this question must be fatal.—Deceived in our estimate of our moral character, our case is alarming. Going to the judgment deceived, our eternal ruin is inevitable.—Under such circumstances we must hear the awful annunciation, "I never knew you."

Reader! have you ever thought of the importance of becoming a christian? Have you ever made the inquiry, Am I a Christian? And have you obtained a satisfactory answer? Or are you still pursuing the inquiry? Perhaps the word of God and an enlightened conscience, concur in fastening the conviction upon your mind, that you are not a christian. Not a christian! and hurrying on to the grave as fast as time can speed you? Not a christian! and bound to the Judgment seat of Christ, where none but real christians can stand with acceptance?

But you are ready to say, "O I intend to become a christian before I die." And how long do you expect to live? Do you know whether you have time enough remaining to accomplish the great work? Intend to become a christian? When? Tomorrow? you may never see it.—Next week? That belongs to futurity, next year? your probation may terminate ere half the present has rolled away.

But peradventure you will reply, "I would become a Christian immediately if I knew how. What! the Bible in your hands!—the gospel sounding in your ears from week to week;—and yet ignorant of the way of salvation? Are you really desirous to know the truth? So were the Bereans; and they searched the Scriptures."

Are you in earnest upon this important subject? Peter told the inquirers on the day of Pentecost to "repent." Are you exclaiming with anxious solicitude, "What must I do to be saved?" Paul directed the Philippian jailer to "believe on the Lord Jesus Christ." Are you inquiring how to become a Christian? Christ has said, "If any man will be my disciple let him deny himself, take up his cross, and follow me." Now have you searched the scriptures,—are you ready to repent? Will you believe on the Lord Jesus Christ? Can you take up the cross? Then you can be a christian now. But do you really desire more than all things else, to be a Christian; are you desiring yourself? Now to be a Christian, is to follow Christ—to believe what he has said;—to love him and his service;—to obey all his commands;—and to imitate him in all his imitable perfections. It is to be meek and lowly;—to suffer persecution with patience;—to love our enemies and pray for them;—to crucify our carnal desires and evil propensities;—to count all earthly things but vanity and dust, that we may win Christ. For says the Savior, "he that loveth father or mother, or son or daughter, more than me, is not worthy of me,"—"he that forsaketh not all that he hath cannot be my disciple." Can you forsake your gay companions? Can you endure the cold neglect, and perhaps scorn and derision of your associates? Are you ready to sell all that you have and give to the poor? Can you sacrifice your worldly honors and emoluments, and submit with meekness to have your character scandalized by the ungodly, and your name perhaps cast out as vile?

Reader! do you really desire to be a Christian? S. B.

For the Christian Secretary.

Mr. P. C.—By giving these few thoughts a place you will oblige a friend. Now and then sermons are preached by discerning men, and published, depicting the evil of departing from a strict observance of the precepts of the Bible, in language which comes down upon the conscience with the vividness of Sinai's lightnings, and the terrific tones of its thunders. But who regards them?—Who abandons his prohibited practices?—Who is the man in high life or low, that wishes to avoid the path of self-denial, that will not trifle away the requirement to practice it, till his idol, the object of his gratification is excused from the purview of the word of God? To complain, is not my object in offering you these remarks; but if possible, to arouse christians to a sense of danger, and produce reform.

Does any one ask,—what is the danger? I answer by proposing another inquiry which is, are not many of the precepts of the word of God which were designed to bind and control the practices of his children, now forced to accommodate themselves to the spirit and practices of the mass of the people of the age, rather than by an inviolable regard to them, presenting to the ungodly, living examples of holiness, humility, cross bearing, and obedience to the letter? And is not this when it occurs on the part of the church, or her ministers, practically taking her customs from the world, rather than by her own example alluring the proud, vain world to the practices enjoined by the Great God? Who says no? Not one.

Well, then, how is the church under such a state of things, going to exercise a saving and transforming influence upon a world lying in wickedness? I confess my apprehension is, that the benefit will remain as it now is in our midst, very limited—very partial. Christian, say solemnly, in view of all you see and know of men and things, compared with the word of God, if these things are not so?

The Boston Recorder a few weeks since con-



## CHRISTIAN SECRETARY.

HARTFORD, APRIL 23, 1836.

## NOTICE.

ANNUAL MEETING OF THE AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS. The members of the Board, and others who may attend the Anniversary, are requested on arrival here, to repair to the Meeting house of the First Baptist Church, where a Committee will be in attendance to assign them accommodations. The meeting will be held in this city, on Wednesday next, at 10 o'clock, A. M.

MEETING OF THE BAPTIST BOARD. In order to give early, correct, and full information of the transactions of the Board, at its meeting next week, we have engaged the services of an accomplished Reporter, by whose aid we hope to make our readers acquainted with their important missionary affairs; and also what may result from a brotherly interchange of opinion upon another absorbing subject—the spread of the Bible among the heathen.

ON PREACHING. An article with this title by Onesimus, on the first page of this paper, is recommended to the serious attention of ministers and churches, as containing truths of an alarming nature. We say alarming, because they are truths. It is believed that no man of observation who has lived in the wake of speech-making ministers, or travelling agents, or has attended anniversaries, or read the texts and syllabuses of ordination sermons, which are often published, preached by those who are called far and often to preach on such or similar occasions, or who has often attended associations where these men of renown are called to preach, can fail to have observed, that it is very seldom a text is chosen by them with a view to preach a purely gospel sermon. Or if such a text be chosen, some far-fetched sentiment is deduced from it, designed to promote some favorite object, or otherwise, to furnish the theme of a philosophical discourse, or display of rhetorical ability. And when such a sermon is once applauded, it becomes stereotyped, and the author is called, upon the strength of such applause, to travel far away to many an ordination, or other occasion, as the case may be, and from place to place repeats one of the most approved of his set of extra productions; and his fame receives a new impetus. It is thus that other ministers (especially the young ones,) are fascinated, and beguiled into attempts to obtain applause by imitating others, to his own or his people's injury; or are at once disgusted, and oppose every degree of mental culture.

It is thus also that the better practice of other days is superseded, when great occasions were improved to make the greatest efforts to set forth and establish fundamental points of gospel doctrine; and the church was built up in the truth. It is often by such means, that soundness in the faith is lost sight of or impaired in these days of improvement; and piety of heart and stability of faith are endangered by the very efforts put forth to do good. Happy is that minister of eminence, who avails the evil while he effects the good; and happy is the church which maintains her active benevolence in connection with inviolable adherence to first principles, unpoisoned by the increasing mass of speculative and false "nosegays" with which the moral atmosphere is fast becoming impregnated.

As it should be. The Christian Index of March 31 and April 7th contains letters to the Editor breathing a delightful spirit of attachment to the Bible, and a truly christian liberality in furnishing funds for its dissemination among the heathen. Some propose for hundreds of men to give a hundred dollars each; and some have done it. One man says, "when reflecting on the subject I wished that I had \$100 to give to the same object. I almost involuntarily prayed that God would supply me with the sum—scarcely had I breathed the desire, when I thought of the gold watch I had in my pocket, which I supposed was worth nearly or quite the sum I wanted. It occurred to me that it would do more good when converted into Bibles for the poor Burmans, than to remain in my possession. Enclosed you have the watch, it is nearly new, and as good as at first, please sell it for what you can—if it does not bring the \$100 I will make up the balance at some future time, if God permit. I freely give it up as a small thank offering to God for having allowed me to be born in a land of Bibles.

Lord bless benighted Burmah, and send thy word abroad very swiftly to the ends of the world."

Seeking Popularity. We had in our last week's paper, a piece upon this subject signed Theophilus, which, though in the main correct, we thought was not so guarded as it might have been, and intended to have said so; but it escaped recollection till too late. Some ministers are fitted both by nature and grace to become popular, and they will become so, and that by means for which they are not to be blamed. Bating such cases, the spirit named by Theophilus, be it in the church or in the preachers, is deplorable in its nature and consequences.

Our good brother W. H. in his remarks upon the "love of applause" inserted in another column, has (so far as we can judge) set the subject about in its true light. We commend it to the attention of the reader.

SCANDALOUS. Mr. McDowall, of New York, with whose indefatigable and christian heroism in the cause of Moral Reform, the public are extensively acquainted, is now, (says a New York paper,) undergoing a trial by the Presbytery, and that wholly ex parte. If we rightly understand this affair, the Female Benevolent Society, stands very near if not quite in the attitude of prosecutors in this trial. We have endeavored for a long time to glean what information we could upon the proceedings of Mr. McDowall, and the proceedings of his christian (?) foes, not excepting the infamous grand jury, which presented his Journal as a nuisance; and, having read the paper while it lasted, and much that was said about it by editors of religious papers, our opinion is now what it ever has been, that Mr. McDowall was censured often by well meaning and virtuous men, who only erred in judgment. But

much oftener by hypocrites and lovers of lechery, who were externally the livery of saints; and also by open enemies of God, and the cross of Christ. These last are always glad to obtain the assistance of the church to defend sin.

It should seem that the late tragedy at the house of Mrs. Townsend, would lead all men, whether grand jurors, or petit jurors, christians or hypocrites, to doubt the necessity of these "safety valves of the moral boiler," as brothels have been called.

And yet, while the blood of the lost Ellen is scarcely cold upon the hatchet of her murderer, a veteran champion of pure morals is impeached before a church judiciary; and in the end his standing in the church may be lost to him, and he despoiled of his christian character, while others whose adulterous conduct he had exposed, remain unscathed.

It may be all right; but it appears evidently to be a scandal to religion.

LETTERS ON THE DIFFICULTIES OF RELIGION, by Miss C. F. Beecher. This work was barely noticed last week as being on hand. We have since read enough of it to attest its good, and in some particulars its excellent qualities. The preface of itself contains much that might benefit disputants of any character; and her delineation and defence of New England character is admirable. Miss Beecher has, in our opinion, done more in a very small compass, to give one a clear understanding of the distinction between necessity, or as it is often termed, fate, and free agency, than many writers of long established fame in moral science.

What adds much to the interest of these letters (twenty-three in number,) is, that they were actually addressed to persons in life, and mostly in vindication of the word of God, and the validity of the holy religion which it reveals, in opposition to scepticism. The ability with which Miss Beecher treats her subjects, together with her lucid and familiar illustrations, render her book highly instructive as well as interesting. There is a numerous class of men who are set for the defence of the gospel, and who of course have frequent occasion to resort to first principles, and that without the time necessary for varied research. To such men, a perusal of these letters may be of immediate utility. We are almost induced to entitle some of the letters, Mental Philosophy simplified.

To the thousands of the young, who through pride and the laxity of the age, are trying to cast from themselves the belief, and with it the restraints of religion, we most seriously recommend the study of these letters.

For sale by Belknap and Hamersley.

THE BAPTIST ADVOCATE. No. 3 of Vol. II. is received, for which the donor will accept our thanks; for we have long desired to see it. The shape and size of the pamphlet does not so well please us as those of some others, because we think the page too large. But we submit this matter wholly to the proprietors.

The leading articles are, "New Testament order of the churches," by S. W. Lynd, Ch. iv; in which the "Pastoral Office" is the theme of remark. Ch. v, by the same; on the "Call and qualifications of Elders." Baptism, No. 5, by R. B. C. H.

These articles are drawn up with much ability, strength of argument, and biblical and historical research. They do honor to the writers, and conform minutely to the title of the work.

It has also rich miscellaneous, revival, and missionary departments.

On the whole, we are highly pleased with the Advocate. It is worthy its name, and worthy the denomination, and richly worthy the patronage of Baptists in all the length and breadth of the great valley of the "Father of Waters;" to whose meridian, under present circumstances, we deem it eminently adapted.

Were our humble sheet any compensation, we would gladly receive the Advocate for it, as affording material with which to enlighten us, dwellers at the East.

MOTHER'S MONTHLY JOURNAL, No. 4, is also before us. This number sustains the fair promise inferred from its predecessors, and we repeat with pleasure our congratulations to Mothers, that they have within reach so able a helper and adviser, in the discharge of those important duties arising from the maternal relation. We bespeak for it a general circulation in Connecticut.

Price \$1 a year, in advance. Canfield & Robins, Agents.

An Easy Guide to Vocal Music, chiefly with a view to Psalmody, with an Historical Introduction, and questions on the lessons, to which is added, a dictionary of musical terms. By John Turner Esq. From the last London edition, 1830. pp. 180. Boston, James Lord, Washington street, 1836.

This little book treats of the science of vocal music in ten parts; and we have submitted it to the examination of a gentleman who stands confessedly high, for good taste and ability as a teacher and performer of vocal music. He gives it his decided approbation as a good work, and worthy of patronage. It is executed in the usual style of the celebrated publisher who sends it forth in an American dress.

For sale by D. Burgess & Co. Hartford.

WORTHY TO BE REMEMBERED. We applaud the suggestion of the Saratoga Association as published in another column, to call the Bible Society, (if one be formed,) the American Foreign Bible Society, without any Baptist about it. May this motion not be overlooked. Ed. Sec.

BURNING OF THE TREASURY OFFICE.—It is well known that a few years since, the Treasury Office at Washington, was destroyed by fire; and no satisfactory information was obtained of the cause. A clue was at length found, and was followed up with vigilance till it resulted in the apprehension of a Mr. White, for the crime of burning the office. He is to be tried this week, at Washington. It is said he was taken but a few hours before his offence would have been outlawed.

Several others are implicated, but how many or whom, we are not well informed. A principal instigator of the arson, it is said, was Mr. Temple, of Vermont, who some time since killed himself to avoid impending punishment for defrauding the United

States of money for pensions. It is now said, Temple hoped by destroying the office, to destroy the evidence of his guilt even so long ago; and that the present culprits were his coadjutors.

Professor Caswell, of Brown University, is spoken of for President of Waterville College.

Liberal Endowment. The sum of \$300,000, has been bequeathed by Dr. Preston, of Philadelphia, for the establishment of a Lying-in Hospital in that city.

The Orange associations in England are dissolved by order of the Grand Master, the duke of Cumberland.

FRANCIS P. ROBINSON, the supposed murderer of Ellen Jewett, at New York, is committed for trial for the barbarous crime.

The communication from Mr. A. Cole will appear in our next.

## DIED.

In this city, on the 14th inst. Mrs. Susan S. Stocking, wife of Mr. S. Stocking, aged 40.

In this city, on the 14th inst. Miss Eliza Phelps, aged 28, of Granby.

In this town, Mr. Charles Steele, aged 25 years, son of Mr. Paphro Steele.

In this city on the 5th inst. Daniel Judson, aged 2 years, son of Mr. Henry Burgess.

On the 21st, Mrs. Mary Ann Smith, aged 31, wife of Mr. Jonathan W. Smith. Mrs. Smith has been for some years a christian whose faith was attested by her works, and had in times of trial proved more precious than gold that perished; and sustained her during a severe illness; its firm grasp upon the all-sufficient atonement of Christ enabled her to look the last enemy in the face with composure, and in hope of a blessed immortality to commit her soul into the hands of her God and Redeemer.

At Suffield, April 3, Charles G. only child of Edward L. Rising, aged 3 years.

At South Hadley Canal, Mass. on the 9th inst. Mrs. Mary L. Miller, aged 42, wife of Mr. Joel Miller.

At Newington, on the 5th inst. Miss Lucy Wells, aged 61 years, daughter of the late Deac. James Wells.

At the age of three years, her eye sight was wholly destroyed by the small pox. In her youthful days, she became experimentally acquainted with the religion of Christ, and made a public profession of her faith in him; and her subsequent life has afforded good evidence of uniform, consistent, and deep-toned piety.

At Burlington, on the 25th inst. Mr. Newton Prudden, aged 82.

On the 8th of March, at Porto Rico, West Indies. Mr. John C. Starr, of Savannah, Georgia, formerly of New London, Conn. aged 34 years.

At Willington, March 14th, Mr. Ebenezer Bicknal, aged 73.

At Middletown, Mr. Moses Ware, aged 76—a revolutionary pensioner.

## NOTICES.

The American Baptist Home Mission Society, is expected to hold its next Anniversary in the city of Philadelphia, on the First Tuesday in June.

Auxiliary Societies are respectfully requested to send delegates, to represent them; and all who are interested in the operations of the Society, are affectionately invited to attend.

The Editors of Baptist papers will confer a favor by giving this a few insertions in their papers.

JOHN C. MURPHY, Recording Sec'y.

March 24, 1836.

The Baptist Ministers meeting of Hartford and Middlesex counties at their last session at Bristol, discussed the proposition *ought Deacons to be set apart by ordination*. Decided in the affirmative.

GEORGE B. ATWELL, Sec.

Mertden, April 22, 1836.

## NEW, CHEAP, AND VALUABLE BOOKS FOR

## SABBATH SCHOOL LIBRARIES.

THE Massachusetts Bap. Sab. School Union have

for sale at their Depository, 47 Cornhill, Boston, a large and valuable assortment of new and interesting Books for S. S. Libraries.

Sabbath Schools wishing to enlarge their Libraries, will do well to call, before applying elsewhere, and examine the Books, as they will find them of a pure, useful, and attractive character.

The following are specimens, viz:

The Baptists, or Little Inquirer. Request, by the author of Boardman's Life, &c. Boston: Mission to India, do. Helon's Pilgrimage to Jerusalem, Sutton's Orissa Mission, do. Hindoo Foundling Girl, Memoir of Mrs. Sutton, do. Rev. G. D. Boardman, do. Roger Williams, do. Wm. Staughton, do. Mrs. Malcom, do. Stow's Harriet Dow, do. Chloe Spear, Wayland's Moral Science, abridged, The Friends, Cox's Female Biography, 2 vols., do. Life of Melancthon, S. C. Treasury Vol. II. Memoir of Harlan Page, do. Charles L. Winslow, do. H. & M. Flower, Charlotte Haydon, Village Boys, Todd's Lectures to Children, Boy's Friend, Missionary Museum 2 vols., Life of Peter, Dead Bird, Creation, Tales of Intemperance, Lords, Omar, Orphan, Olive Smith, Mother's Tribute, Beloved Disciple, Abbott's Series, Dick's Works, Young Infidel, Philip's Works, James Jackson, Pastor's Daughter, The Cloud, Father's Stories, Morning Lost, Tongue, Infant's Library, parts I & 2. Esther, Youth's Own Book, Book for S. S. Teacher, Little Henry and Beaker, &c. &c.

S. S. Lessons, Lincoln's S. S. Class Book, do. Questions, Hague's Guide to Conversation on New Testament, Lloyd's Bible Catechism, Watts' 1st and 2d Catechism, Union Questions, Infant S. S. Lessons, &c. &c.

The Depository is supplied with a large assortment of Bibles, Testaments, Commentaries, and Miscellaneous Books, which can be sold at the lowest market price.

All the Baptist Sabbath Schools in New England and the Middle States, it is hoped, will furnish themselves with Books from the Depository of the Mass. Bap. S. S. Union. By sending an order for any amount of Books, with a catalogue of those already in the Library, and the money accompanying, schools can be supplied with a new and choice selection.

The Sabbath School Treasury may be obtained from the Depository. It is a Baptist work, and the only work of the kind in the United States. Will not every Bap. S. School order more or less copies? The terms are, 50 cents in advance for one year, or 9 cents per four dollars.

CALEB B. SHUTE, Agent.

47 Cornhill, Boston.

N. B. C. B. SHUTE is Agent for the Christian Review, Mother's Monthly Journal, Moral Reformer, and Baptist Triennial Register for 1836. Orders may be made for any number of copies, which will be speedily answered, provided payment be made at the time of sending the order.

To Sabbath Schools and Churches in New England.

The Sabbath Schools and Churches in New England will please keep in mind, that the Depository of the Mass. Bap. S. S. Union will soon become the property of the N. E. S. S. Union, so that the advantages derivable from it will be shared by the several N. E. States. They wish them, therefore, to direct their attention to that Depository.

April 23.

## NEW BOOKS.

JUST RECEIVED AND FOR SALE BY

CANFIELD & ROBINS.

(Directly west of the State House.)

The History of Tom Jones by Fielding, with a memoir of the author by Thomas Roscoe, Esq. and illustrated by George Cruikshank, Jr., two volumes 12 mo.

The Parent's Assistant, by Maria Edgeworth, in one vol. 12 mo.

Rienzi, by Edward Lytton Bulwer, Esq. 1 vol. fifth No. of Bulwer's Works.

Subscriptions received for the Metropolitan Magazine, Blackwood's Magazine, and the republication of the London, Edinburgh, Foreign and Westminster.

April 16.

GOULD, KENDALL & LINCOLN,

PUBLISHERS, BOOKSELLERS & STATIONERS,

59 Washington-street,

BOSTON.

K. & L. keep a general assortment of Books, in the various branches of Literature, Science and Theology.—Also Stationery, which they will sell on the most reasonable terms.

Among the many valuable books which they publish are the following for \$1.100L—

PALLET'S THEOLOGY, Fourth Edition, illustrated with Forty Plates, and a selection from the Notes of Dr. Paxton. With additional Notes, original and selected, for the Edition, with a vocabulary of scientific terms. Edited by an eminent Physician of Boston.

YOUNG LADIES' CLASS BOOK. A selection of lessons for Reading, in Prose and Verse. By Ebenezer Bailey, Principal of the Young Ladies' High School, Boston.

BLAKE'S NATURAL PHILOSOPHY, New Edition, Enlarged. Being Conversations on Philosophy, with the addition of explanatory Notes, Questions for Examination, and a dictionary of Philosophical Terms. With twenty-eight Steel Engravings. By Rev. J. L. Blake.

FIRST BOOK IN ASTRONOMY.—Designed for the use of Common Schools. Illustrated by Steel-plate Engravings. By Rev. J. L. Blake.

ROMAN ANTIQUITIES AND ANCIENT MYTHOLOGY. By Charles K. Dillaway, Principal in the Boston Public Latin School. Illustrated by elegant engravings. Third edition, improved.

ELEMENTS OF MORAL SCIENCE; by Francis Wayland, D. D., President of Brown University, and Professor of Moral Philosophy. Abridged and adapted to the use of Schools and Academies, by the Author. New work.

THE CLASS BOOK OF NATURAL THEOLOGY; or the Testimony of Nature to the Being, Perfection, and Government of God, by the Rev. Henry Fergus, revised, enlarged and adapted to Paxton's Illustrations, with Notes, selected and original, biographical notices, and a vocabulary of scientific terms, by the Rev. Charles Henry Alden, A. M., Principal of the Philad. High School for Young Ladies. New work.

FIRST LESSON IN INTELLECTUAL PHILOSOPHY. Adapted to the use of Schools. By Rev. Silas Blaisdell.

BALBI'S GEOGRAPHY. The subscribers invite the attention of Teachers to a work just published by them, entitled *An Abridgement of Universal Geography, Ancient and Modern*, chiefly compiled from the *Abregé de Géographie* of Adrian Balbi. By T. G. Bradford, accompanied by a splendid Atlas, and illustrated by Engravings.

THE NATIONAL ARITHMETIC, combining the Analytic and Synthetic Methods, in which the principles of Arithmetic are explained in a perspicuous and familiar manner; containing, also, practical systems of Mensuration, Gauging, Geometry, and Book-keeping, forming a complete Mercantile Arithmetic, designed for Schools and Academies in the United States. By Benjamin Greenleaf, A. M., Preceptor of Bradford Academy. New work.

PRONOUNCING BIBLE. By Israel Alger, Jr. in which all the proper names, and many other words are accented, to lead to a correct pronunciation.

G. K. & L. have constantly on hand an assortment of all School Books, in general use, which they can furnish in any quantities to Traders on the lowest terms.

April 9.

2m.

## PROTECTION

## INSURANCE COMPANY

Having been duly organized, are now ready to receive proposals for FIRE and MARINE INSURANCE. RANCE, at their office in State street a few doors west of Front-street.

THIS Institution was incorporated by the Legislature of this State, for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is ONE HUNDRED AND FIFTY THOUSAND DOLLARS, with liberty to increase the same to Half a Million.

The first named sum is all paid in or secured, and the whole amount (\$150,000) is vested in Bank Funds, Mortgages, and approved endorsed notes; all which, on the shortest notice, could be converted into cash, and appropriated to the payment of losses. The Directors pledge themselves to issue policies on as favorable terms as any other Office in the United States, and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public. The following gentlemen are Directors of the Company:—

Wm. W. Ellsworth, Martin Cowles, Solomon Porter, Martin Weles, Jeremiah Brown, Henry Waterman, Merrick W. Chapin, Samuel Kellogg, James B. Hosmer, Daniel Hopkins, Nathan Morgan, Charles Sheldon, Henry Hudson, Henry A. Perkins, Rodrick Perry, Horatio Alden, Edward Watkins, Joshua P. Burham, Thomas C. Perkins, C. H. Northam, D. F. Robinson.

WM. W. ELLSWORTH, President. THOMAS C. PERKINS, Sec'y.

## Hartford Fire Insurance

## Company.

Office north side State House Square, between the Hartford and Exchange Banks.

THIS Institution is the oldest of the kind in the State, having been established more than twenty-five years. It is incorporated with a capital of 150,000 Dollars, which is invested and secured in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and personal property generally, from loss or damage by fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the Post Office directly to the Secretary; and their proposals shall receive immediate attention.

The following gentlemen are directors of the Company:—

Eliphalet Terry, Albert Day, R. H. Ward, Samuel Williams, S. H. Huntington, F. J. Huntington, H. Huntington, Jr., Elisha Colt, Edwin D. Morgan.

ELIPHALET TERRY, President. JAMES G. BOLLES, Secretary.



## POETRY.

## THE WATERFALL.

BY DR. RAFFLES.

I love the roaring Water-fall,  
Within some deep, romantic glen,  
Mid deserts wild, remote from all  
The gay and busy haunts of men;  
For its loud thunders sound to me  
Like voices from eternity.

They tell of ages long gone by,  
And beings that have passed away,  
Who sought, perhaps, with curious eye,  
These rocks where now I love to stray,  
And thus its thunders sound to me  
Like voices from eternity.

And, from the past, they seem to call  
My spirits to the realms beyond  
The ruin that must soon befall  
These scenes where grandeur sits enthron'd;  
And thus its thunders sound to me  
Like voices from eternity.

For I am on a torrent borne,  
That whirls me rapidly away—  
From morn to eve, from eve to morn,  
From month to month, from day to day,  
And all that live and breathe with me,  
Are hurrying to eternity.

This mighty cataract's thund'ring sound,  
In louder thunders soon must die;  
And all these rugged mountains round,  
Uprooted, must in ruin lie;  
But that dread hour will prove to me  
The dawning of eternity.

Eternity! that vast unknown!  
Who can that deep abyss explore?  
Which swallows up the ages gone,  
And rolls its billows evermore!  
O, may I find that boundless sea,  
A bright, a blest eternity!

From the Mother's Monthly Journal.  
AN EPIGRAM,  
INSCRIBED UPON A MONUMENT,  
IN HORSLEY DOWN CHURCH, CUMBERLAND, ENGLAND.

Here lie the bodies of Thomas Bond, Esq. and Mary,  
his wife. She was temperate, chaste and  
charitable;  
BUT,  
She was Proud, Peevish and Passionate.  
She was an affectionate Wife and tender Mother;  
BUT,  
Her Husband and Child, whom she loved, seldom saw  
her countenance except with a disgusting  
frown, whilst she received visitors,  
whom she despised, with an  
endearing smile.  
BUT,  
Her behaviour towards Strangers was discreet;  
BUT,  
Imprudent in her family.  
BUT,  
Abroad her conduct was influenced by good breeding;  
BUT,  
At home by ill temper.  
BUT,  
She was a professed enemy to flattery, and was seldom  
known to commend;  
BUT,  
The talents in which she principally excelled, were,  
difference of opinion, and discovering of  
flaws and imperfections.  
BUT,  
She was an admirable Economist, and without Prodigality,  
dispensed plenty to every person  
in her family;  
BUT,  
Would sacrifice their eyes to a farthing candle.  
BUT,  
She sometimes made her Husband quite happy with  
her good qualities;  
BUT,  
Much more often miserable with her many failings.  
Inasmuch that in thirty years dwelling together, he  
often lamented that (maugre all her virtues)  
he had not enjoyed two years of  
Matrimonial Comfort.  
At length,  
Finding she had lost the affections of her Husband, as  
well as the regard of her neighbors, family  
disputes being revealed by her Servants,  
She died of Vexation, July 20th, 1763,  
In the 49th year of her age.  
Her worn-out Husband survived her four months and  
two days,  
Aged 54.  
William Bond, Brother to the deceased, erected this  
Stone.

AS A WEEKLY MONITOR  
To the Surviving Wives of this Parish,  
That they may avoid the Infamy of having their names  
handed down to posterity  
WITH A PATCHWORK CHARACTER!!!

## THE INFIDEL SUBDUED.

We learn from authentic sources, that the adherents of Abner Kneeland, that unhappy old man, have much declined in number within a few months past. Some signal instances of manifest conversion of heart among those who were formerly led away by the errors of that wicked one, has come to our knowledge. One is so remarkable, that we cannot forbear relating it to our readers. The subject of it is a young man, engaged in a public establishment, and in the employ of a pious individual. His former efforts to introduce his baneful doctrines into the establishment, were a source of great annoyance to his employer. He embraced every opportunity to expose to visitors his utter contempt of all the sacred things of the gospel. His bold blasphemies and his scornful sneers, were alike shocking to decency and religion. The vile print which weekly disseminates its moral poison through our community, he contrived as frequently as possible to bring under the notice of the visitors of the establishment though his employer as vigilantly sought to destroy it, whenever introduced there. Withal, he was given to occasional fits of intemperance, in which his treatment to his family rendered him a terror where he ought to have been a comfort and support. His great usefulness in the establishment alone reconciled his employer to the utterance of his wicked principles and his vicious conduct. To manifest his contempt for the ordinances of religion, and his open defiance of the God of the Bible, he laid a wager with his profane companions that he would attend a Methodist prayer meeting in his neighborhood, and go forward to be prayed for.—And now mark how God brings good out of evil. He went—and his hardihood carried him through the accomplishment of his wicked purpose.

pose. But perhaps his conscience was not so much at ease as his demeanor indicated; perhaps the rude impertinence of his blasphemy startled even his own proud heart, and awakened his attention to the things which he was endeavoring to ridicule; perhaps his character and purposes were known to the sons of God who came to present themselves before the Lord, so that they adapted their supplications to the dreadful enormity of his sins. Whatever may have been the immediate influence by which he was moved, certain it is that the Spirit of God strove with him and subdued the stubborn rebellion of his heart. Conscience arose in its offended and outrageous majesty; and like Esau, when he had lost his birthright, he lifted up a great and bitter cry. He went from the house of prayer, his spirit bowed within him, and his very frame sympathizing in its strong emotion. He has found peace in believing. The influence of his change wrought upon her with whose happiness his principles had hardly less to do than with his own; they are now both on probation as candidates for the full communion in the denomination by whose pious instrumentality the husband was first called to the knowledge of the truth.

O! what a blessed change has that house witnessed. Intemperance is expelled from its doors; the voice of the blasphemer is no longer echoed by its walls; distrust and heart-burning have ceased from the breast of its regenerate occupants; the family altar is reared; the Bible has found a shrine for its reception; the song of praise is heard in its precincts; confidence and affection, strengthened and elevated by Christian love, have rendered the marriage tie a bond of peace and happiness; and the scene of its enjoyment the home of all that is delightful and all that is sacred on earth.—*Chr. Witness.*

## MORALS OF THE HEATHEN.

Letter from Rev. Ira Tracy, to the Editor of the Boston Recorder, dated Singapore, Oct. 28, 1835.

DEAR BROTHER,—Perhaps it will give you some idea of the moral condition of the heathen and Mohammedans here, if I tell you some instances of their wickedness that have come under my observation. I will mention them in the order of their occurrence, as nearly as I can recollect.

Soon after I came here and while I lived among the Chinese, my teacher hung up his coat in the lower room of the house; and a man entered, took and ran and sold it to an old clothes man, who refused to part with it when the owner demanded it. A few days after, on going to my room one morning, I saw, that during the night a thief had dug a hole large enough to admit his body through the wall of a neighboring house, where he had ascertained that some valuable property was left, and stolen it away. A few days more, and some one entered my house, stole the few plates and other dishes I had, and broke two or three iron spoons, to see whether they were silver and worth taking away.

Soon after we moved into the mission house, a thief entered one night, searched my own and Mrs. T.'s writing desks, her drawers, and cupboard, took two or three little articles from the former, and all our knives, forks, spoons, &c. and carried them out into the verandah, where he was laying them out to carry them away conveniently, when he was heard; on perceiving which he fled and left nearly all he had taken. He too broke the spoons to see whether they were silver. This man must have put his hands within six or eight inches of two watches, and 10 or 12 dollars of money.—We attribute his not finding them to the care of our heavenly Father for his own property and children. A thimble and pencil case were the principal articles he carried away. A few days after this a thief entered the verandah, evidently with the design of taking a lamp that hung there; but was discovered and fled.

A few weeks later, I was awakened in the night by the cry of thieves from the next house, which they had entered, and were stealing whatever they could find.

About this time Brother Parker left his watch upon the table for a moment while he was attending to his patients, and it was stolen.

I went to the dispensary one morning and found two or three Chinese boatmen with various wounds, who said they had been fighting with the men of another boat containing twice their number. An hour after, about as many came from that other boat telling precisely the same story. Each had been beaten by twice their own number; but they had not the spirit of lying beaten out of them.

Not many days after, there came a man with six or eight wounds on his head and neck, who said that he was the only one that escaped out of about thirty that belonged to a junk which was taken by the pirates a little distance from here.

One night Brother Parker, on returning from his evening walk, found a man who had been fighting, and was laid bleeding and groaning at his door, with the end of his nose torn almost completely off, and other wounds.

You have seen accounts of the attack made on brothers Jones and Dean while they lived with us. Before brother D.'s wounds were dressed, we were told that pirates had seized a boat conveying goods to the American ship Cashmere, and killed all men on board except one, and he was at the dispensary. We found him there with a wound by a spear, and a part of his intestines hanging out! A few weeks after this, Brother Parker was called one Sabbath morning to dress the wounds of three men from a large boat that had been attacked by pirates. One had a ball that had entered his arm to be cut out from his back, another had one finger shot off and a second shattered, and the third had a large ball that entered his side, and was cut out three days after nearly on the opposite side. About this time two or three men broke open the printing office and carried away a large quantity of type, &c. which could be of no value to them, except to melt into balls

or the like, but were of great value to us.—They were seen, and fled, and the types were recovered. A little after this a man entered the room of the Chinese school teacher at the dispensary, and carried a trunk that had been left in the teacher's care by a friend.

A short time since some one entered the dispensary and stole a blanket; again one entered and stole a coat; again one stole a Chinese writing stand; and still again while I turned away for about one minute to look at a patient, another patient stole my case of surgical instruments, from which some one had stolen a silver probe.

These are specimens of heathen and Mohammedan character, which I have been witness of. I have heard of many more around me.

Theft, piracy, fighting, and murder being thus common, lying and impurity may be expected to abound. The former is almost or quite universally practiced, whenever it is thought advantageous. No dependence can, in general, be placed on the promise or assertion of a native. A large proportion of our patients have brought their disease upon themselves by the transgression of the seventh commandment. I might mention numerous instances of each of these sins, but I have not time.

Such are the people among whom the missionary has to live and with whom he has to deal. He is obliged to be watchful over all the property of the mission, and keep it under lock and key. He is perplexed, and at least tempted exceedingly to be vexed, whenever he has any business to transact with a native. Yet there is hope even for these wicked, depraved beings, and I labor on with the confident assurance that my labor will not be in vain in the Lord. Help me by your prayers, and bid others help me too.

Yours ever,

IRA TRACY.

Singapore, Oct. 28, 1835.

From Zion's Herald.

## A VOICE FROM THE GALLOWES!

Crocket and Russel expiated their crimes on a scaffold in the jail yard on the day appointed.

Rev. E. T. Taylor and other religious friends were in their cells engaged in devotional exercises to the time of execution. Just before the fatal hour they were brought together, and confessed they retained no wrong feeling toward each other. They shook hands with a forgiving spirit. Rev. Mr. Taylor asked them if they had any complaint to make against the decision of the jury in their case, or against the governor and council for not pardoning them. They replied that they had none. The verdict was just, their own crime had brought them there, and they fully deserved execution. We present this fact thus definitely, because a report of a different character is in circulation.

With reference to their religious experience we think it advisable, under such circumstances, to speak cautiously. They both professed to have experienced a change of heart.—Crocket especially, was very sanguine. Just before the sheriff called for him he made a powerful and fervent prayer, in which he implored the Divine blessing upon himself, his brother in crime, his parents, and his wife and children. It was said to have been truly affecting.

The death warrant was read to them in the cell where they were. They thence proceeded with firm steps to the scaffold, praying as they went. Crockett to the end manifested perfect composure, but his dying struggles were severe.

We have headed this article "A voice from the gallows!" Crockett between the hours of 11 and two on the night before the execution, wrote the following solemn admonition, which he put into the hands of Rev. E. T. Taylor, and which, by him, has been furnished us for publication.

We ought to say that article is in his own hand writing, and was not the result of dictation. The original is in possession of Mr. Taylor. What comment shall we make upon it? Our pen utterly fails us. The dark dungeon, the gallows, the tomb speak.

Boston Jail, Feb. 15, 1836.

Under a deep sense of my situation, I write a few lines, which I leave in the hands of Rev. E. T. Taylor. I would leave them to show how I came here. I never was inclined to get rich, or steal for a living, but designed to get it honestly, by labor. And it would have been so to this day if I had not fallen into bad company. I never was accustomed to crime. My mind has always been far from it; and I never should have been engaged in this if they had not caught me intoxicated. I knew not what I was about, nor where they were getting me to.

Now I feel the effect of falling into bad company. I would warn my young friends to keep out of it, and never to drink ardent spirit. I consider it the surest weapon a man can use to take his life with, and make him eternally miserable. I would warn you as a dying friend in the name of God, to abstain from drinking, for "where rum is, wit is out;" and the devil is always ready to aid in doing mischief. He will lead a man into trouble, and then leave him to get out as he can. But remember that you have to pass through the course of law, to get out; and when you are inclosed within walls of stone you will begin to reflect upon past life, and wish you had read your Bible, and attended meetings on the Sabbath, and remained at home evenings with your wives, or at your boarding houses. Then your wives would not have to obtain permission of the jail keeper to allow them to converse with you through the little trap door, and weep over you, and return home with broken hearts to say, "Rum and brandy put our husbands in jail!"

No wonder that so many crimes are committed by the drunkard! for his brains are boiled in alcohol. It changes the man to a beast, and destroys the finer works of nature.

How often it is the case that you see a man on Saturday night staggering home with a bottle of alcohol in his hand to last him over the

Sabbath! and you see sometimes the wife of such a man welcome the bottle. They must partake of it the first thing, and the children must take a part with them. After a few drams, all affection for each other is gone.—Human nature is drowned and burned up. The children are bewildered, and roughly handled by their parents. They are brought up as brutes, and die as brutes. Who can expect that such children will make good men and women, or be ever capable of managing a family? The parents should think that they are raising up subjects for eternal misery. It would be better if they had never been born.

It is a truth also, that many females use ardent spirit too much, as well as men. They thus drown their delicacy, and form characters as low as the dust they stand upon, and then a bad house is their delight. Many promising youth have been led away into such places, and ruined for ever by the use of the intoxicating liquor.

The retailers are no less guilty than the men who drink; but toward them I feel the most tender and pitiful feelings. My heart pains me when I think of them. How miserable they must be before Him who cannot be deceived.

I would praise God that I feel as calm as I do, while leaving the world, knowing that he is able and willing to save all who come unto him.

Written by my own hand the evening before execution. I have not given any writing to any one before this. If there is any separate from this it is counterfeit.

SIMON CROCKETT.

## A FACT WORTH REMEMBERING.

"By the breath of God, frost is given."

It is a well-known law of nature, that all bodies are expanded by heat, and contracted by cold. There is only one exception to this law which exists in the economy of our globe, and that is, the expansion of water in the act of freezing. While the parts of every other body are reduced in bulk, and their specific gravity increased by the application of cold; water, on the contrary, when congealed into ice, is increased in bulk, and becomes of a less specific gravity than the surrounding water, and therefore swims upon its surface. Now, had the case been otherwise; had water, when deprived of a portion of its heat, followed the general law of nature, and, like all other bodies, become specifically heavier than it was before, the present constitution of nature would have been materially deranged, and many of our present comforts, and even our very existence, would have been endangered. At whatever time the temperature of the atmosphere became reduced to 32 degrees, of the common thermometer, or to what is called the freezing point, the water on the surface of our rivers and lakes would have been converted into a layer of ice; this layer would have sunk to the bottom as it froze; another layer of ice would have been immediately produced, which would also have sunk to the former layer, and so on, in succession, till, in the course of time, all our rivers, from the surface to the bottom, and every other portion of water, capable of being frozen, would have been converted into solid masses of ice, which all the heat of summer could never have melted. We should have been deprived of most of the advantages we now derive from the liquid element, and in a short time, the face of nature would have been transformed into a frozen chaos. But, in the existing constitution of things, all such dismal effects are prevented in consequence of the Creator having subjected the waters to a law contrary to that of other fluids, by means of which the frozen water swims upon the surface, and preserves the cold from penetrating to any great depth in the subjacent fluid; and when the heat of the atmosphere is increased, it is exposed to its genial influence, and is quickly changed into its former liquid state. How admirably, then, does this exception to the general law of nature display the infinite intelligence of the great Contriver of all things, and his providential care for the comfort of his creatures, when he arranged and established the economy of nature!

SLAVERY. A slave case recently decided in the Supreme Court at Bombay, must, we think, give the death blow to slavery at that Presidency. A nobleman from Candahar, who had resorted to Bombay on a mercantile speculation, had employed a native to purchase a slave girl for him. The case was brought into the Court, and the defendant was found guilty; and notwithstanding his plea,—and it was a strong one,—that in his country the purchase of a slave was no more a crime than the purchase of a horse or a camel, and that he was entirely ignorant of British law, he was sentenced to three years hard labor. The infliction of so severe a punishment on a foreigner of exalted rank cannot fail to check, if not to annihilate, the practice of meretricious slavery, so common at Bombay. In fact, throughout India, the attention of the British Government is fixed on the extinction not only of this more heinous kind of slavery, but also of domestic and predial bondage; and in the lapse of years, these efforts will assuredly be crowned with success. That slavery of various shades exists in India, there can be no reason to deny; but the masters feel that their hold upon their slaves is feeble, and that it depends entirely on their being able to render the condition of their slaves so agreeable, as to remove all desire on their part to become free. Any slave may claim his freedom in a Court of Justice, and, we believe, obtain it. In such a state of things, slavery is virtually extinct; for if the slave voluntarily remains with his master when he may go free, he is a voluntary slave; that is, no slave at all.

The tira of diamonds, worn by the Duchess of Sutherland, at the late fancy ball given by the Queen of the French, cost eight thousand pounds sterling—nearly forty thousand dollars. The naked of the old world might be clothed out of the trappings of the gay.

## NEW YORK &amp; HARTFORD. ARRANGEMENT FOR APRIL.

THE new and spacious steam-boat BUNKER HILL, Captain M. S. Harrison, leaves Hartford, Tuesdays, Thursdays, and Saturdays, at 2 o'clock, P. M. Leaves New York, Mondays, Wednesdays, and Fridays, at 5 o'clock, P. M. Freight taken as usual.

H. BRAINARD, Agent. April 8. 3w13

## JUST PUBLISHED BY

## D. BURGESS &amp; Co.

AN ADDRESS delivered before the Young Men's Bible Society of Hartford, Feb. 28, 1836. By Rev. G. G. COLES. Hartford, April 9. 13

## NEW GOODS.

## J. W. DIMOCK, MERCHANT TAILOR,

HAS just returned from New York with a complete assortment of goods in his line, consisting, in part of the following, viz. Superfine and Common Black, Invisible, and Polish Green, Dahlia, Violet, Puce, Mulberry, Blue, Drab and Mixed Broadcloths. Abbotsford Check, Heavy Rib'd, Striped and Fancy Colored Cassimeres.

Plaid Chali, Marsailles, Valencia, White and Figured Weltings, English and French Figured and Plain Silk and Satin Vestings. Superior Velvet and Bombazines.

Heavy Black Silk Cravats, English Damask Hdks., Silcines, Serges, Full Bosoms, Collars, Stocks, India Rubber Straps and Suspender. Children's Buttons, Tape Measures, Purses, (for gold coin), Cravat Stiffeners, &c. &c.

All orders thankfully received and faithfully executed.

## SPRING FASHIONS RECEIVED.

## Wanted Immediately.

TWO or three good Journeymen, and 50 or 60 Vest and Clock Makers. Alden's Building, Corner of Main and Grove streets. March 26 8w11

## DISSOLUTION.

THE Copartnership heretofore existing between the subscribers, under the firm of Glazier & Grover, is this day, by mutual consent dissolved. JASPER M. GLAZIER, GURDON GROVER.

Hartford, March 22, 1836. N. B. All persons indebted to the late firm of G. & G. are requested to make immediate payment to J. M. GLAZIER, who will settle all outstanding claims against the same.

## COPARTNERSHIP.

THE subscribers have formed a Copartnership under name and firm of J. M. & C. GLAZIER.

And will continue business at the old stand of Glazier & Grover, in Front Street, 1st door South of the Silk Manufactory, where they intend to keep a complete assortment of Groceries and Provisions, and will sell as low as can be purchased in any other place in this city.

JASPER M. GLAZIER, CARLOS GLAZIER.

Hartford, March 22, 1836.

## Connecticut Literary Institution.

The Spring Term will commence on Wednesday, March 2.

## PRICE OF TUITION.

For the Languages, Latin, Greek, and Hebrew, per quarter, \$5 00  
Higher branches of English, 4 00  
Common English branches, 3 00  
Prudential expenses, per term, 25  
Board and washing, (6 pieces per week,) including tea and coffee, \$1 25 per week; without tea and coffee, \$1 12 1/2. Furnished rooms, from 50 to 75 cts. per term. GEORGE PHIPPS, Sec'y. February 13, 1836.

## JUST PUBLISHED AND FOR SALE BY

## CANFIELD &amp; ROBINS,

A Treatise on the Education of Children, while under the care of Parents and Guardians. By JOHN HALL, Principal of the Ellington School. Second Edition.

## NEW BOOKS.

## JUST RECEIVED AND FOR SALE BY Canfield &amp; Robins,

Martha, by Rev. A. Reed.  
Public and Private Economy, by T. Sedgwick.  
Rienzi, the Last of the Tribunes, by Bulwer.  
Mahmoud, a novel, 2 vols. 12 mo.  
The Last Days of Pompeii, in 1 vol. by Bulwer.  
The Partisan, by the author of Guy Rivers, Yemassee, &c.  
The American in England, by the author of a Year in Spain.  
Conti Discarded, with other tales, by H. F. Chorley.  
Bishop Griswold's prayers.  
Youth's Own Book, by Isaac Taylor, of Ongar, Eng.  
Poem for Children, by Mrs. Sigourney.  
The Boston Academy's Collection of Music. The Choir. Handel & Haydn, &c.  
The Builder's Guide, or a practical treatise on the Grecian, Roman, and Gothic style of architecture. Hartford, Feb. 5.

## Agents Wanted.

A number of Agents are wanted to procure subscribers for a valuable and popular work. Good recommendations will be required. Apply at the Bookstore. CANFIELD & ROBINS.

## NOTICE.

A YOUNG Lady, who desires to make instruction a business, and has qualified herself therefor, wishes a situation in some school, or academy, as an assistant. She would have no objection to going into any of the neighboring states. Inquire of Rev. JAMES M. McDONALD, Rev. CHARLES A. GOODRICH, or Mr. ARIEL PARISH, Principal of Worthington Academy, Berlin, Ct. Berlin, March 12, 1836.

## Delta on Communion.

THE Dialogue between Peter and Benjamin on the subject of Close Communion, by Delta, has now reached the Ninth Edition. Eighteen Thousand copies of it have been published already, and it is still in good demand. A few hundred are for sale by Canfield & Robins, where it may now be obtained at the following reduced prices. \$3 per hundred, 31 cts. per dozen, and 3 cents single.

## Books, Pamphlets, Cards, and Handbills,

PRINTED in the best manner, and on short notice AT THIS OFFICE.